

# THE ORANGE LILY.

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[From the Edinburgh Review.]

- ART. I.—1. *The Divine Rule of Faith and Practice.* By W. Goube, M.A. 2nd edition. London: 1853.
2. *Discourses on the Controversies of the Day.* By W. F. Hook, D.D. London: 1853.
3. *Means of Unity.* A Charge by Archdeacon Ham. London: 1847.

(Continued from our last.)

Their fortune was often made for them before they left the nursery. No sooner had they quitted College, than they became dignitaries of the Church. Prebends, rectories, and archdeaconries seemed to have been created that these children of the purple might take their ease, eat, drink, and be merry. Nor was public opinion then shocked by such nepotism. But that generation has passed away; and only a few relics of its abuses linger in the pages of the Clergy List, to point the moral of the Church reformer, or adorn the tale of the demagogue. We could almost pity the last survivors of the well-to-do race, who are left bloated with pharisaism and gorged with sinecures, to endure the indignant scalls of a reforming age. They were but ordinary specimens of their breed, but their brethren have been swept away by the receding tide, and he stranded on the shore. By this perversity of fate they are doomed to gasp out their latest breath under the harpoons of a crowd of satirists. *Exce dantia potius, divi videntibus!*

These, however, never formed the bulk of their party, although they were its natural chiefs. Its main body consisted of country parsons, with tithe-rectories and tatter heads, whose numbers have been thinned down by the advance of intelligence, and the increase of religious feeling in the class from which they spring. Though never a theological party, they once formed a strong and rampant faction. But now their day is over; though still individually numerous, they have no collective objects, and have almost ceased to influence the course of ecclesiastical politics. On the one side by side with these various shades of High and Low Church, another party of a different character has always existed in the Church of England. It is called by different names; Moderate, Catholic, or Broad Church, by its friends; Latitudinarian, indifferent by its enemies. Its distinctive character is the desire of comprehension. Its watchwords are Charity and Toleration. Its adherents love the Church of England for that very peculiarity which has most provoked the criticism of her detractors. She is reproached by Rome with Puritanism; by Geneva with Popery. Nay, some among her children lament that she has given too much colour to such reproaches. Dr. Tractarian complains that she teaches with the stammering lips of ambiguous ambularies; that she tolerates heresy, and has no thunder for the Calvarist or the Assuan. The Recordite, on the other side, looks with a sigh that her Baptismal Service is calculated to mislead, and her Catechism is not reconciled with Scripture. Her Catholic sons, on the contrary, consider this

balanced and compromising character as among her greatest claims to their admiration. If they wish for any change, it is only that the same change should be pushed still farther. For they believe that the superficial differences between Christians are as nothing in comparison with their essential agreement; and they are willing that the portals of the Church should be flung as widely open as the gates of Heaven.

The doctrines taught by this party are the same in which both High and Low Church are agreed. The Incarnation and the Atonement, conversion by Grace, and justification by Faith, are fundamental articles of their creed. They only differ from their brethren by believing that these doctrines have actually been held by all Christians in every age; by Loyola and Xavier, not less truly though less clearly than by Latimer and Ridley. Yet, thus willing to own the Romanists as brethren, they are sincere and even fervent Protestants. But they conceive the essence of Popery not to consist in points of metaphysical theology, but in the ascription of magic virtue to outward acts; and against this idolatrous superstition they protest, whether it manifests itself in the Puritan or the Papist. Their other tenets may be generally described by saying that they embrace the positive and reject the negative side of the Anglican and Evangelical systems. With the Low Church, they teach that Scripture is the only rule of faith; but hence they deduce a conclusion which many Low Churchmen would repudiate, that all who believe the Scripture are members of the household of faith. With the High Church, they affirm the doctrine of Judgement by Works; and thence infer that salvation depends not upon the ritual but the life; that the fruits of the Spirit are the sole criterion of the Spirit's presence. A characteristic feature of their theology is the prominence which it gives to the idea of the Visible Church; an idea ignored in the teaching of the Evangelicals, and excluded from the creed of the Recordites. On this point the views of the Broad Party approach those of the High Churchmen; from which they differ principally in not restricting the universal communion to any single form of outward government. They hold the Church to be a society divinely instituted for the purpose of manifesting God's presence, and bearing witness to his attributes, by the reflection in its ordinances and its members. If its ideal were fully embodied in its actual constitution, 'it would remind us daily of God, and work upon the habits of our life as usefully as the air we breathe.' For this end it should revive many good practices which save even a corrupt Church from utter putrefaction; such as daily services, frequent communions, memorials of our Christian calling presented to our notice in crosses and way side oratories; commemorations to holy men of all times and countries; religious orders, especially of women, of different rules, delineated only from the error and sin of perpetual vows. By these and other means they believe that it was designed, and that it still destined, to realise

the idea of Christian Brotherhood, and to be the true sign from Heaven for the conversion of the world.

This doctrine has not been to its votaries an idle dream. The writer who dwelt on it most fondly, and advocated it most earnestly, exemplified its theory with no insignificant results, though on a miniature scale. In his government of the public school committed to his care, he worked upon the model of that Christian commonwealth which was never absent from his imagination. The great reform wrought in the education of the upper ranks, with its many far-reaching consequences, is ascribed by all parties to his efforts, and has been in no small measure accomplished by his disciples. The same views and feelings stimulate the exertions of those who are seeking to revive a true ecclesiastical government, and to reanimate the Church, by giving back those functions to her members which are now usurped by her ministers. Men who see in such a revival the best hope of Christianising her people, are eager to seize upon every feature of her actual constitution which favours their objects; to restore the order of deacons; to give modern duties to cathedral chapters; and generally, to breathe new life into all the dead forms which are susceptible of adaptation to the want of a living world.

But these wider schemes and aspirations do not lead them to neglect the work which they can already do with the actual means within their reach. The parochial clergy of this school look upon their essential function to be not merely 'to preach the Gospel,' or 'to set forth the ordinances of the Church,'—but to promote the highest good of every one under their charge. With this object before them, they consider their labours in the pulpit as a small part of their office. Everything which can tend to the moral progress of their flock is comprised in the circle of their duties. The great advance which has been lately made in the secular instruction of the poor, is almost wholly due to this party in the Church. One of its members\* was the first to see, both by precept and example, the kind of teaching really required by the people. He proved by his own success, that the children of an ordinary parochial school may be taught to say not merely by rote, but to understand and apply, the elements of natural science and geometry. And he solved a still more difficult problem, by rendering such a school self-supporting. His books are now the manuals of every well trained schoolmaster, and his methods are adopted in all well managed schools.

Again we owe to this party the most successful efforts which have been made to reclaim the artisans of the Metropolis from the infidelity in which they are so generally sunk. Mr. Maurice has set the example of dealing with this difficulty in a frank and manly spirit, making himself the sympathising friend of those whose error he was anxious to remove. Mr. Wilson,

\* Mr. Dawes, now Dean of Hereford. Every one interested in popular education must be familiar with the full account of his labours at King's Sombourne, given in the successive volumes of the Minutes of the Committee of Council since 1847.

\* Arnold's Sermons, vol. iv p 307.  
\* Ibid. Introduction p. 55.